



TRADITIONAL MARTINIST ORDER

ORATORY SECTION

FIRST DEGREE



LESSON ELEVEN

"It is not the head which is necessary to advance in Truth; it is the heart."



FIRST DEGREE

LESSON ELEVEN

CONCURRENCE

With this monograph we conclude our study of the Universal Tableau. As with the previous monographs, we present to you an excerpt of the *Treatise on the Reintegration of Beings*. As you will note, this selection pertains to the Terrestrial World, the subject of this monograph.

The Triangle has always been regarded as very important among all the sages of the different nations. Adam, Enoch, Noah, Moses, Salomon and the Christ, have made much use of this figure in their work.... This figure represents something other than the Three Spirituous Essences that cooperate in the general terrestrial form, including the representation depicted here [See the Diagram in the Practical Application]. The lower angle represents Mercury, the southern angle represents Sulfur, and the angle towards the north represents Salt. However, it is only the connection of the spiritual principle, or the quaternary number, to these three Essences that gives them an intimate bond and makes one figure and form, that truly represents the general terrestrial body, divided into three parts: West, North and South. This is how, by joining the number 1 with the number 3, we show the great power of the quaternary number that complements perfectly the Quatriple Divine Essence. It is from the center of this triangle that the three angular points emanate. The center is composed of four letters. We can see that all created beings subordinate to, and come from, the Quatriple Divine Essence and that the Minor Spirit, through its quaternary emanation, brings the number its Quatriple Essence.

Martínez de Pasqually (1727 - 1774)



FIRST DEGREE

LESSON ELEVEN

THE UNIVERSAL TABLEAU

The Terrestrial World and Matter

Dear Supplicant,

I greet you before the Luminaries of the Traditional Martinist Order!

Today we continue our study of the Universal Tableau and consider the subject of the Terrestrial World. As we have indicated in the previous monographs, this World, also called the *General Terrestrial Body*, corresponds to Earth. This planet, like everything that is part of the Universe, is of a material and temporal nature. Therefore, according to the Martinist Tradition, the Ternary Law governs Earth because all Creation is the work of a triple operation founded on the Thought, Will, and Action of the Creator.

In *The Ministry of the Human-Spirit*, Louis-Claude de Saint-Martin wrote, "*Humanity is the only book written from the hand of the Creator; all other books that have come to us, the Creator commanded or allowed.*" In other words, the Creator did not create the material world; instead certain Spirits were commanded to carry this out. However, Jean Baptiste Willermoz said in his writings: "*As soon as the Creator had conceived to operate this physical universe made of apparent matter, the plan presented itself to the Divine Imagination in the shape of an equilateral triangle that was lowered down in the presence of the Ternary Minor Spirits, to whom the Divinity gave the order to execute the plan.*" Therefore, the Ternary Spirits were the ones who had the mission of creating the Terrestrial World. In the Universal Tableau, the triangle corresponding to this world is in contact with the Central Uncreated Fire Axis where these Spirits reside. This shows the connection that exists between these two worlds and the correspondence that constantly takes place between them.

The work of the Ternary Spirits to create the Terrestrial World was accomplished in several stages. On God's command, these Spirits first produced Three Spirituous Essences: Sulfur, Mercury, and Salt. The Martinist Tradition qualifies these Essences as *spirituous*, in order to emphasize that they are not material substances, but that they are intermediate principles between the Spiritual World and the Terrestrial World. Although they are the basis of entire material Creation, these three Essences only produced a chaotic world, a formless and empty world, because they did not possess a principle of organization.



FIRST DEGREE

LESSON ELEVEN

This is why the Creator sent the Divine Word into this chaos, this descent being symbolized in the Universal Tableau by the straight line going to the center of the Terrestrial Triangle. The arrival of the Word into this primitive mass provoked an explosion and allowed the Spirituous Essences to originate a new organization.

The new organization of the Three Spirituous Essences gave birth to Three Elements: Fire, Earth, and Water. Fire was produced by Sulfur, Earth by Mercury, and Water by Salt. In reality, each of the three Elements is a mixture of the three Spirituous Essences. However, one of the Essences dominates the two others in each of the Elements, conferring a specific nature to it. Thus, Fire results from a mixture of Sulfur, Mercury, and Salt. In that mixture, Sulfur dominates, which explains why it is said that Fire comes from Sulfur. The three Elements are composites, or *mixtures*, as Saint-Martin and Pasqually said, and are of a triple or ternary nature.

The stage at which the Elements were born was not the last in the process of matter formation. Like the Spirituous Essences, the Elements were not of a material nature, because at that stage, they were still invisible and intangible. It is at the third level of progression, the level of the three *Corporal Principles*, the Igneous, Solid, and Aqueous Principles, that we find the particles constituting the material world. In summary, all bodies of matter have their source in the Igneous, Solid and Aqueous Principles that come from Fire, Earth, and Water, which resulted from the explosion the Divine Word produced in the primitive chaos formed by Sulfur, Mercury, and Salt.

You may have noticed that we have not mentioned Air among the Elements. Following a model set down by the Greek philosopher Empedocles around 490 BCE, it was generally believed that the material world was composed of four Elements: Fire, Air, Water, and Earth. Yet, the Martinist Tradition has only three: Fire, Earth, and Water. This position should not surprise you because if some traditions refer to four Elements, others, such as the Chinese tradition, mention five. If Pasqually only speaks of three Elements, as did Willermoz and Saint-Martin, it is because he considers that the air that we breathe is just rarefied water, or in other words, water in a gaseous state. Certainly, they admit the existence of a Principle called Air, but for them, this Principle is infinitely more active and powerful than what we breathe. According to Saint-Martin, this Principle is the "*Chariot of the life of the Elements*" and must not, therefore, be likened to one of them.



FIRST DEGREE

LESSON ELEVEN

On a symbolic plane, remember that for Martinès de Pasqually, the Ternary Law governs Creation, excluding the existence of four Elements. He considers that the quarternary is the hallmark of eternity, while the ternary is the hallmark of material bodies, which only have a temporal existence. To accept that there are four Elements would be considering matter as eternal, which he did not believe. The Martinist Tradition also assigns a color to each of the three Elements linked to matter. The color black is associated with Earth and Mercury; the color red with Fire and Sulfur; and the color white with Water and Salt. These three colors are often represented in Martinist symbolism and we will return to this when we discuss the origin of the human body as a cloak of matter.

Matter is not simply a collection of substances. It is unstable and must constantly be sustained by the action of the Ternary Spirits, who are also at the very source of its production. To accomplish this task, the Ternary Spirits use the energies from the seven planets and constantly maintain the equilibrium of the material world. As we have said at the beginning of this monograph, this world is represented in the Universal Tableau by a triangle. Do not think that Pasqually, Saint-Martin, or Willermoz ignored the fact that the Earth is round. When Pasqually compares it to a triangle, he is referring to the elements constituting it. In this symbolic representation, it only has three horizons: the North, the South, and the West, or Occident. The Orient does not exist, because it represents the source of Divine Light. It is, therefore, in the superior planes and not in the Terrestrial World that one must search for the Divine Light. This implies that it is solely by opening our heart to the Divine Immensity that we can know the Eternal Light of the Mystical Orient.

In the center of the Terrestrial Triangle, as found in the original version of the Universal Tableau, there are four Hebrew letters, namely, Yod, He, Vav, He. These four letters represent the Sacred Name of God, the Tetragramaton, and, equally, the Word that underlies the Universe. In this way, Martinès de Pasqually wished to emphasize that the material world only exists because of the Divine Word, because the Word is the generator and principle of life. It is so essential to the Universe that not even a grain of sand can exist without it. As indicated previously, all material bodies that exist in Creation, even the smallest, come from the three Spirituous Essences and possess a stability constantly sustained by the activity of the Ternary Spirits. However, they owe their existence to the Word, the "*Active and Intelligent Cause*."



FIRST DEGREE

LESSON ELEVEN

To close this study of the Terrestrial World, let us remember that we can consider this world to be the dream of the Creator. As for matter, it only exists because of the action of the Ternary Spirits who sustain it. From the Martinist perspective, the material world forms a receptacle destined to encourage the reconciliation of all beings with Divinity and to offer us a path to reintegrate with our original condition. Even though matter only has the state "of appearance"; it has a fundamental importance. In effect, it is the *Templum*, in other words, the sacred space where we can still perceive sparks of Divine Splendor. Thus, although Universal Creation is a Temporal Temple, it is the instrument that will allow all beings to return one day to the Eternal Temple of Divine Immensity, where all is Light and Love. When this process of reintegration is complete, matter will cease to be activated and will no longer exist.

May you ever dwell in the Eternal Light of Divine Wisdom!



FIRST DEGREE

LESSON ELEVEN

PRACTICAL APPLICATION

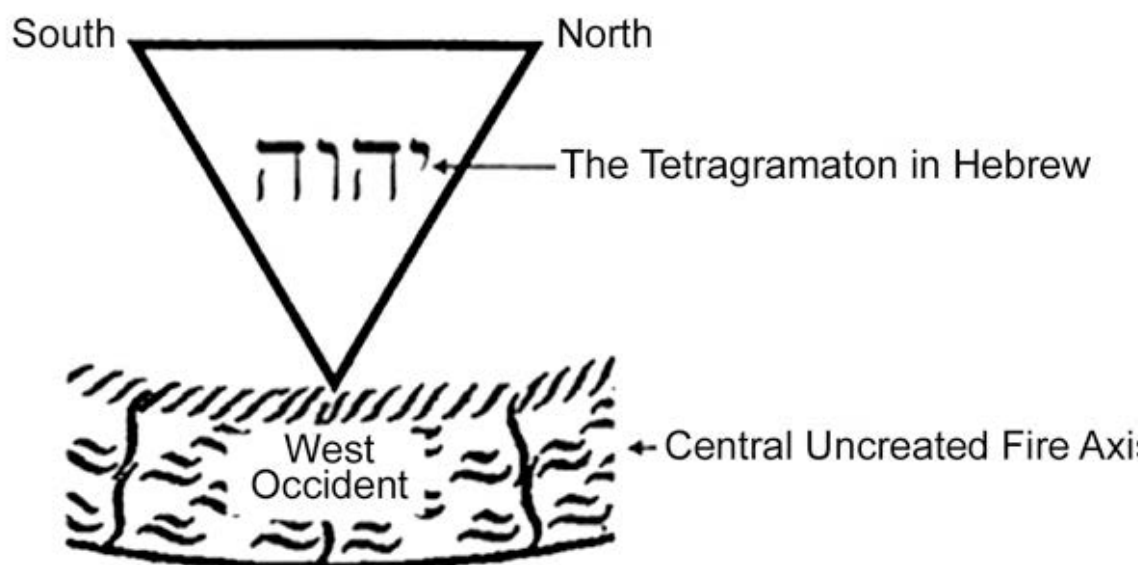
Diagram One

Invisible World		Visible World
Spirituos Essences	Ternary Elements	Corporal Principles
Sulfur	Fire	Igneous
Mercury	Earth	Solid
Salt	Water	Aqueous

Diagram Two

Colors	Spirituos Essences	Elements
Red	Sulfur	Fire
Black	Mercury	Earth
White	Salt	Water

Diagram Three





FIRST DEGREE

LESSON ELEVEN

SUMMARY

After carefully studying this monograph, read the following summary. It contains the major points that you may want to reflect and meditate on during the coming days. If you have trouble understanding one of the points, return to the explanations given in the monograph. Immerse yourself in learning the points covered in this summary before proceeding with the study of the next monograph.

- According to the Martinist Tradition, the Terrestrial World, also called the *General Terrestrial Body*, is governed by the ternary law, because all of Creation is the work of a triple operation founded on the Thought, Will, and Action of the Creator.
- The Ternary Spirits reside in the Central Uncreated Fire Axis and put into motion Creation, in accordance with the Divine Plan.
- All bodies of matter have their source in the Igneous, Solid, and Aqueous Principles that come from Fire, Earth, and Water, which resulted from the explosion the Divine Word produced in the primitive chaos formed by Sulfur, Mercury, and Salt.
- From a Martinist perspective, there are not four Elements but three. Indeed, Air can be considered as a Spiritual Principle. According to Louis-Claude de Saint-Martin, it is the "*Chariot of the life of the Elements.*"
- The Martinist Tradition attributes a color to each of the elements linked to matter: the color black is associated with Earth and Mercury; the color red with Fire and Sulfur; the color white with Water and Salt.
- In the Universal Tableau, the Earth is represented by a triangle. In this symbolic representation, it only has three horizons: the North, the South, and the West or Occident.
- According to Martinès de Pasqually, the material world only exists because of the Divine Word, which is its generator and life principle. It is the "*Active and Intelligent Cause*" of the Universe.
- Universal Creation is the Temporal Temple that allows all beings to return one day to the Eternal Temple of the Divine Immensity where all is Light and Love.

**Issued by the Grand Heptad of the English Speaking Jurisdiction
of the Traditional Martinist Order**
1342 Naglee Avenue, San Jose, California 95191



This monograph is the copyright of the Supreme Grand Lodge of the Rosicrucian Order AMORC under the emblems appearing on the covers which are legally protected and ipso facto protect all engraved, printed, electronic, photocopied, photographed or typed copies of its covers and contents. It is not sold but loaned to the member as a privilege of membership. Legal title, ownership and right of ownership of this monograph are and remain those of the Supreme Grand Lodge of AMORC, to which it must be returned on simple demand. All matters covered in this monograph including symbols, titles and passwords, are strictly confidential and are communicated to the member for his or her sole and exclusive information. Any other use, or attempted use, may terminate active and regular affiliation with AMORC, which is the only organization authorized to publish this monograph.